

QADIANI MOVEMENT

A CRITICAL STUDY

by
MOHAMED S. VAW
66, Canning Street,
Calcutta-1

Published by:

Aalmi Majalis Tahaffuze Khatame Naboowat

Hazoori Bagh Road Multan Pakistan.

22

London.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

- (1) Majlis Tahaffuz Khatme Nabuwat, was established in the year 1953 by late. lamented crusader Manlana Syed Ataullah Shah Bukhari. Since then it is working towards attainment of its objectives, rejection and elimination of false claimants to prophethood' who is no other than Mirza Ghulam Ahmed Qadiani with its new Head Quarters at Rabwa (Pakistan). During its quarter century existence, the Majlis has rendered yeoman service in the cause of anti-Qadiani crusade both inside and outside Pakistan. It has branches all over Pakistan as well as in Europe, Fiji Islands, Bangladesh, Burma and in U. K. at Headressfield.
- (2) There is great demand for anti-Qadiani literature in English and Arabic from Overseas. The Majlis is doing its best to meet these demands, and the second edition of Qadiani movement is aimed at catering to the needs of such requirements. The Majlis has a personnel of 45 well trained experts on Qadianism who are always alert and active in countering the Qadiani propaganda and are readily available to rush up to wherever their services are needed either in or outside the country. The Head quarter of the Majlis is situated at

Multan. The Majlis has several publications to its credit on anti-Qadianism in Urdu, Arabic, English, Burmese and Bengali languages. Moreover the Majlis has established several Madresa — schools in mosques in several parts of Pakistan.

O Allah accept our humble efforts, endow them with desired results, and save Muslims from the evil designs of Qadianis.

Maulana Aziz-ur-Rahman Jalindhary
General Secretary Aalmi Majlis
Tahaffuz Khatme Nabuwat, Hazoori bagh
Road Multan Pakistan.
Ph: 061-514122

PREFACE TO THE SECOND EDITION

My humble compilation "Qadiani Movement-a critical study" was first publised in 1968 and it commanded attention of educated Mulsims as antitoxin to the poisonous publications and propoganda of the Qadianis. Since then I was thinking of publishing a second edition in Pakistan - second home - land of the Qadianis. I am glad that Mr. Abdur Rahman Yaqub Bawa - General Secretary of Majlis-e-Tahaffuz-e-Khatme Nabuwwat - Pakistan came forward to publish the book in Pakistan, and thus my wish got fulfilled. Mr. Abdur Rehman Yaqub Bawa was looking for a book in English on Qadiani Movement to guide and apprise English knowing Muslims about the real nature of Qadianism. I hope and pray that this book will contribute attainment of the objectives of the Majlis Tahaffuz-e-Khatme Nabuwwat.

I came into contact with Qadianis, they induced and persuao d me to become a Qadiani. They provided me with their books and literature and sent their experts to me to initiate me into their fold. I asked for time to search out the real nature of Qadianism and read their books, literature and propaganda pamphlets. To my great surprise it was all based on fallacies, perversions and distortions of real teachings of Islam, false interpretations of the

Holy Quran, and adaptations of Islamic teachings to the Qadiani way of thinking. In short the whole edifice of Qadianism is based on mutilated and twisted interpretations of real and original Islam. Mirza Ghulam Ahmed's life sketch portrays him as schizophrenic and a meloncholic person. Such are the ways of the world, any one who develops some sort of personality and is flamboyant and rhetoric in his sermons and exhortations can gather round him followers and by and by build up a movement. Such is the case with Mirza Ghulam Ahmed, he was a good controversialist and had successful confrontations with Arya Samajists. This gave him a leverage and he successfully used it to influence the Muslims. Then he developed saint hood (MASHIKHET) in him-and then evolved himself into a sub-prophet and then a fully fledged prophet.

In the end I leave the readers to please read the book thoroughly and come to the logical conclusion about Qadianism - as I have done.

Allah make this humble book an instrument towards eradication of the Cancer of Qadianism from the corpus of Islam.

Mohamed S. Vawda, Karachi.

A HISTORIC LETTER

Ahmadis are Traitors BOTH TO ISLAM AND TO INDIA

(ALLAMA IQBAL'S LETTER TO, PANDIT JAWAHAR LAL NEHRN)

L A H O R E

June 21. 1936

My dear Pandit Jawaharlal.

Thank you so much for your letter which I received yesterday. At the time I wrote in reply to your articles I believed that you had no idea of the political attitude of the Ahmadis. Indeed the main reason why I wrote a reply was to show, especially to you, how Muslim loyalty had originated and how eventually it had found a revelational basis in Ahmadism. After the publication of my paper I discovered, to my great surprise, that even the educated Muslims had no idea of the historical causes which had shaped the teachings of Ahmadism. Moreover, your Muslim Admirers in the Punjab and elsewhere felt perturbed over your articles as they thought you were in sympathy with Ahmadiyya movement. This was mainly due to the fact that the Ahmadis were jubilant over your articles. The Ahmadi Press was mainly responsible for this misunderstanding about you. However I am glad to know that my impression was erroneous. I myself have little interest in theology.

but had to dabble in it a bit in order to meet the Ahmadis on their own grounds. I assure you that my paper was written with the best intentions for Islam and India. I have no doubt in my mind that the Ahmadis are traitors both to Islam and India.

I was extremely sorry to miss the opportunity of meeting you in Lahore. I was very ill in those days and could not leave my rooms. For the last two years I have been living a life practically of retirement on account of continued illness. Do let me know when you come to the Punjab next. Did you receive my letter regarding your proposed Union for Civil Liberties? As you do not acknowledge it in your letter I fear it never reached you.

Your Sincerely
Mohammad Iqbal.

The Iqbaliites, in Pakistan have not published this letter in any collection of Iqbal's letters which speaks itself about the Ahmadis effects.



This letter has been copied from a book "A BUNCH OF OLD LETTERS" published by Asia Publishing House, Bombay, Calcutta, New Delhi, Madras.

Who are Quadianis or Ahmadis?

The followers of Mirza Ghulam Ahamed of Quadian are called the Quadianis or Ahmadis whether they may regard him as a real Prophet or as a 'Zilli' or 'Broozi' Prophet or as the Massih Mau'ud' or as reformer, or as a Traditionalist (Muhaddis), or as a spiritual leader or as a priest, or a mystic or so. Whatever may they regard him they are invariably non-Muslims, rather traitors, both to Islam & to the Millat-e-Islamiyah. But they faraudulently claim to be one of the Muslim sects like the Hanafis, The Malikis, The Shafi 'is' and The Hanbalis etc. who are undoubtedly pristine & puritan Muslims. There is not an iota of truth in their such frandulent claim. This is a worst type of fraud on their part motivated to misguide the simple minded Muslims. They are unanimously held by the recognised authorities of Islam to be no Muslims or a Muslim Sect whether they may belong to their 'Rabwa' group or to the 'Lahore' group. All of them are non-Muslims.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

By Maulana Mahboobur Rahman Al-Azhari
"In the name of Allah the Benevolent, the Compassionate".

The second half of the nineteenth century was a period of great strain and stress for the Muslims of India and in their mental agony, economic depression and religious disruption, and prevailing chaotic conditions, they were looking for a lead to relieve them of the surrounding gloom of frustration and distress. In such an uneasy and perturbed state of mind they were prepared to follow each and every high sounding movement that promised them a bright future. There came on the scene Mirza Ghulam Ahmed of Qadian (died 1908 A.D.) with the background of a successful polemicist against Aryans and Christians and gave a call to the Muslims to gather round him. The shrewd British Imperialists discerned in him a handy tool to be used as a divisive force against the Muslims. They encouraged Mirza in every possible way—gave him all sorts of indirect help, even tolerated blasphemy of their own religion. Their only aim was to weaken the Muslim front from whom they had seized power and prestige and who nursed and nurtured hatred against the usurpers of their kingdom and wealth. Thus encouraged Mirza came up the stage with bombastic rhetorics aided by flamboyant campaign of pamphlets, books and literature, and advanced various claims about his person and self-proclaimed mission.

Mirza went through, in kaleidoscopic sequence, a process of evolution from an orator to a sermoner, from a spiritual healer to a leader, from a polemicist to a foreteller, from a counterpart of Messiah to Messiah—son of Mary, from a shadow-apostle to an apostle, from a mere prophet to an ordained prophet with a code of religion (Shariah), then at long last from last of the prophets to an addressee and communicator with God. And finally, raised himself to the grand status of "the best of the prophets".

This book presents the life-sketch of Mirza in its true colours, and deals in an impartial and unprejudiced way with the beliefs and tenets of the Qadiani movement. The learned author has presented Qadiani movement in a guarded manner. There are short notes on different facets of Mirzaism, otherwise a detailed review would cover up pages of a voluminous book.

Mirza's writings are copious which keep the reader entangled in the snare of the same. It is a sort of labyrinth which leads to nowhere.

When initially I heard about Qadiani movement, I took it to be a faction of Islam as other existing factions. But in 1964 when this movement began to take a hold in West Bengal, and I deeply studied the literature of the same, it became glaringly evident to me that this movement was not only anti-Islamic in character, but aimed at the demolition of the very edifice of Islam. The movement's object was to supplant the original Islam, and plant its own, rather Mirza's, so-called Islam on the ruins of the same. But "Oh, my many wishful dreams that scattered to the dust."

The religion of Islam is guaranteed protection by the Creator of the universe :

"Lo ! We, even We, revealed the Reminder and lo !
We verily are its Guardians." (Al-Hijr XV - 9).

Who can destroy it? Those who would try to destroy it shall themselves get rooted out. Those who do not like it, may not like it, but they will not be able to put out its light.

"Fain would they put out the light of Allah with their mouths,
but Allah will perfect His light, however much the disbelievers
are averse." (The Ranks LXI - 8).

The Qadianis have utilised all the religious terms and techniques of Islam to deceive people that it is also an Islamic faction. But they have adroitly changed and used these terms out of their context. Here is a long list of their misuses :

Islamic terms like Ummul Mua'min, Sahaba, Zakat, Pilgrimage, are used for Mirza's wives, companions, contributions to Qadiani fund, visit to Qadian, respectively. Then there are other terms : Heavenly Graveyard, Milad, Quran, Friday Sermon, used for the graveyard at Qadian, for Mirza's birth celebration, Mirza's revelations and his remembrance in Friday Sermons, respectively. The teachings of the holy prophet with all the terms and techniques and paraphernalia of religion — are imitated, copied out, and then put forward as his teachings, revelation, orders of God and what not ! Of course, Mirza has used all Islamic terms in his peculiar and characteristic way to indicate and expound his own self-made so-called Islam manufactured and made in Qadian.

In the circumstances, such a faction cannot be called a faction of Islam as other Islamic factions. All the great divines have considered such factions as quite separate identities.

All the works of Mirza were mostly in Urdu, therefore, a good deal of literature is available in Urdu exposing and presenting Mirza

in his original and true colours--in all its nakedness. But as Mirzaism is being propagated in different parts of the English speaking areas of the world, it is necessary to apprise the people there and make them conversant with the true nature of Qadianism. Nowadays Qadianism is raising its ugly head in South Africa also and it is found necessary to place authenticated facts and figures in the English language about the Qadiani movement into the hands of the people there to enable them to guard themselves against falling a prey to the spider's web.

Our learned author Mr. M. S. Vawda has done a distinct service by compiling this book from most authenticated Qadiani sources. He has rather carved out an image of Mirza out of the ingredients supplied by himself and his immediate successors--Caliphs and sons. This image itself now speaks out like a talkie film all its own story without requiring much outside comment. May Allah reward the compiler for his painstaking efforts in both the worlds.

An humble being like myself, not fully acquainted with English, offers his hearty thanks to the author for doing a compensatory duty on behalf of us all. May Allah make this book a source of light and guide for the Muslims at large and in particular for the wayward people caught in the snares of Qadianism.

Lastly may Allah accept this service of the author in the cause of religion and through it, strengthen the faith of the wavers, and also lead the lost folk to the right path. Let the book dispel doubts and suspicions created by Qadiani literature. O Allah ! bring back to the true Path even the Qadianis, and enable them by Thy grace to see the light. Ameen.

Calcutta.

MAHBOOBUR RAHMAN.

The 4th August, 1968.

نَحْمَدُهُ وَنُسَبِّلُ عَلَيْهِ رَسُولَهُ الْكَرِيمَ

(We praise Him and send salutations on the gracious messenger).

P R E F A C E

The recent visit of Sir Zafrullah Khan to South Africa sparked off debate and discussion about Qadiani movement of which he is a staunch adherent, advocate and propagandist. Sir Zafrullah belongs to the orthodox group of Qadian who believe in Mirza Ghulam Ahmed as a full-fledged prophet of the time, and consider all non-Ahmedi Muslims as unbelievers (Kafirs). They call themselves Qadianis, Mirzais and Ahmedis. This compilation will give the readers an idea about the origin as well as characteristic of the Qadiani movement.

In the books of tradition of the holy prophet Muhammad (P.B.O.HIM) there are prophesies about the advent of Mehdi (the guide to the right path), the Promised Messiah, the appearance of Dajjal (the deceitful person) as great symbols of the approach of Doomsday. Mirza Ghulam Ahmed seized up these prophesies, took over the mantle of the Mehdi then of the Promised Messiah and passing through various processes of evolution claimed himself to be full-fledged Prophet.

The books of tradition described Imam Mehdi (the leader to the right path) to be a descendant of the family of the prophet, broad faced and long nosed. The books prophesied: Before his advent the world would be filled with disbelief, and saintly people at Mecca will await his arrival. He will arrive at Mecca from madina there people will recognise him and take oath of allegiance to him. He will engage in crusades against Christians and defeat them. During his time Dajjal will also appear on the scene. In the meantime, there will appear many bogus claimants to Mehdiship. Such claimants had already appeared in Sudan, in India in the person of Syed Muhammad Jaunpuri and lastly, Mirza Ghulam Ahmed of Qadian.

Many more will appear and try to pass off as Mehdi. But, so far as Mirza Ghulam Ahmed is concerned, instead of engaging in crusades against the Christians, he actively helped the British Government to maintain its hold on India.

The traditions refer to Dajjal as being a one-eyed man, who will work out extraordinary illusions and make people believe in his illusionary hell and heaven, which he will raise up before their eyes. He will even bring down illusionary rain, grow crops in fields, fatten

sheep to produce greater yield of milk. He will claim himself to be God, and will bring about havoc in the land for forty days. Then the Promised Messiah—Christ will come down and kill him.

As for the Promised Messiah the consensus of opinion is that he will descend near about the advent of Doomsday, and kill Dajjal. But since Mirza claimed Messiahship and put forward his firm belief about the death of Christ, this controversy has gathered storm. Mirza's believers and followers start the propaganda of their faith among the Muslims by representing Mirza Ghulam Ahmed as the Promised Messiah, and they say that he fits in every way with the prophesies of the prophet Muhammed (P.B.O.H.). The prophet once said "By Allah who commands my life, that the son of Mary will descend among you. He will administer justice, break off the cross, slay the pigs, discontinue poll-tax. There will be abundance of wealth, and none to accept charity and a prostration (Sajda) will be worth the wealth of the world, etc." (Bukhari/Muslim). The narration further says—A group from among my followers will always fight for the truth, till Doomsday. Then the Messiah will descend, and Mehdi will welcome him and ask him to lead the prayers, and he will say, "you are a mutual leader". In 'Muslim' it is further said. "After Dajjal's appearance the Messiah will descend on a minaret at Damascus clad in coloured garments and helped by two angels. Moreover, the Promised Messiah will not come as a prophet but as a mere follower of the prophet". Mirza Ghulam Ahmed Qadiani has differently interpreted the above prophesies to suit his own whims and claims, and by all sorts of misrepresentations tried to justify his claim to 'The Promised Messiahship' and to the prophethood. All his claims are in direct contrast to the very clear teachings of Quran and the traditions of the holy prophet. Moreover, he had miserably failed in his assumed role of Messiah and prophet. His contribution to the growth and development of Islam is most insignificant and negligible. All his life Mirza did his utmost to undermine the original religion of Islam, and tried to superimpose his own self-proclaimed religion of Ahmединism.

This book will give the readers an insight into the working of the mind and claims of Mirza Ghulam Ahmed and his so-called reformed and revived religion of Islam.

May Allah prove this book to be a source of enlightenment to the right path of Islam, and save Muslims from the snares of the Ahmedi movement so naively laid through their missionary activities and literatures.

QADIANI MOVEMENT—A CRITICAL STUDY

Mirza Ghulam Ahmed of Qadian.

In his book 'Kitabul Bariyyah' (pages 132-163) Mirza Ghulam Ahmed described his lineage as Ghulam Ahmed, son of Ghulam Murtuza, son of Ata Mohamed, son of Gul Muhammed, descendants of Moghul Barlas dynasty. His ancestors came to India from Samarcand, and his grandfather settled down in Qadian in the Punjab (India). Mirza Ghulam Ahmed was born in the year 1839 or 1840 A.D. In his childhood, at about the age of seven years, he commenced his studies of Persian, and the holy Quran, and at the age of ten he began studying Arabic and continued his studies up to the age of 17 or 18 years. He studied Unani Medicine also. His father always insisted on him to help him in his work especially in legal affairs to enable him to get back his estate from the Government. He felt greatly grieved that a good deal of his time was lost in court and legal wranglings. His father also engaged him in his agricultural pursuits. Then he served the British Government for a number of years as a clerk in Sialkot court on a monthly salary of Rs. 15. He writes that he did not like such mundane engagements, and at the behest of his father he resigned from Government service and rejoined the family pursuits. Here he devoted a good deal of his time in reading the Quran, tradition and commentaries. His father died when he was about 34 to 35 years old. He writes that he dreamt while at Lahore that his father's death was near at hand and he immediately went away to Qadian and found his father suffering from dysentery. His father died on the same day at sunset. In short, he lived under the protection of his father for about 40 years. Just then, Mirza claims, that revelations from and communication with Allah began in right earnest.

FAMILY BACKGROUND

His father, Ghulam Murtuza was a courtier of the Governor and a great well-wisher of the British Government, and so much devoted he was that during the War of Independence of 1857 which Mirza describes as disturbances, he bought horses out of his own funds and recruited 50 soldiers to help the British Government. (Tohfa Qaisariyah by Mirza Ghulam Ahmed, page 17.)

ENGLISH AND LEGAL EDUCATION

Mirza's son, Bashir Ahmed writes that his father learnt a book or two of English while at Lahore. He also studied law but could not pass the examinations.

HEALTH

Mirza, while describing his marriage, wrote that at that time he was very weak and suffering from diabetes and T.B. and was also impotent but soon after marriage medicines were prescribed for him by revelations from God, and angels were administering those medicines to him, and he became hale and hearty, and was blessed with four sons (Tiryaqul Qulub 35-36). In another place Mirza refers to the preparation of his medicines which was at considerable cost. He also claims to have inherited medical science as a family tradition (Seeratul Mehdi by Mirza's son Bashir Ahmed—35) Mirza had attacks of dizziness and hysteria. Once he said he saw some black things rise up to the skies, and he burst into cries and fell down in a swoon. He used to have regular attacks for a length of time. During such attacks his hands and feet became cold, and there would be convulsion and dizziness in the head. In the initial stages such attacks were very severe, then as time passed on, they became less severe (Bashir Ahmed in Seeratul Mehdi—13). Mirza's wife says that once 'The Promised Messiah' had such an attack in Ramadan, when he could not fast and paid ransom money instead. He had such attacks in subsequent Ramadans also, and paid ransom money for lost fastings (Bashir Ahmed—Sirul Mehdi—51). Mirza also had attacks of melancholia due to anxieties, mental exhaustion and indigestion. (Review Qadian . . . 1926).

Mirza regarded himself as a chronic sick-man suffering from dizziness, insomnia, palpitation, diabetes resulting in constant urination; sometimes about 100 times a day, and general debility (Mirza G.A. Damimatal-Arbai'en 3-4). He also complained of loss of memory, nervous tension, headache, dyspepsia (Review Qadian May 1927).

Mirza complained of two chronic diseases: First, severe headache which used to make him restless, causing severe reactions. This continued for about 25 years. Secondly, he used to have attacks of dizziness. His doctor told him that the ultimate effect of such attacks would lead to epilepsy (epilepsy is a hereditary disease. It is a disorder which is characterised by attacks of unconsciousness, sometimes accompanied by convulsions Universal Home Doctor). Mirza's elder brother, Mirza Ghulam Qader died of epilepsy (Haqiqatul Wahi by Mirza G.A.—363). The effect of so many and such chronic diseases—severe headache, dizziness, melancholia,—on the mental state of Mirza could better be judged than described. "A sound body produces a sound mind" and here with Mirza the case was just the reverse. Mirza says in Haqiqatul Wahi, p. 306/7, "These two diseases continued from the time I declared myself to be an ordained personage of God."

DIET

Mirza's diet : He used to drink water directly from buckets drawn from wells, and ate pancakes while having his strolls in the mosque. He also liked whole-chickens, baked meat, and hunted birds (*Hayatun-Nabi by Yaqub Ali—139*).

BEGINNING OF REVELATIONS

Mirza used to leave off prayers and go to his room to receive revelations. Then all on a sudden Mirza would claim to have received a revelation from God that his youth would soon be restored, and he would recoup his health in a short time. But his two ailments, mental tension and constant urination continued—as he was told by God that these two sicknesses were symbols of his Messiahship ('Haqiqatul Wahi' by Mirza G.A., page 306).

MEDICINES

Mirza had to use a good deal of almond oil, musk, saffron, ambergris, opium, etc. to relieve his pains (*Nasim Dawat—By Mirza G.A.—67*). He also took arsenic, brandy and wine tonic. He considered such intoxicants as allowed on medical grounds (*Paigham Sulh, March 4th, 1935*).

CLAIM TO HIGHER LINEAGE

Mirza claimed his lineage to Bani Fatema, although he was a descendant of Moghul Barlas dynasty. This claim was based on revelation from God that his lineage linked up with the dynasty of Prophets, Isaac and Ishmael (P.B.O. them). (*Al Istithna by G.A. Mirza—77*). This claim lent weight to his Messiahship.

DEATH OF MIRZA

Mirza had complaints of 'dysentery, heart-attack, and was thus greatly weakened, and eventually died at 10-30 on the morning of the 26th May, 1908 at Lahore. Mirza claims to have been constantly informed of his approaching death by revelations. Mirza died of cholera having continuous motions and vomiting (*Hayat—Nasir by Yaqub Ali Irfani—Page 14*). Mirza used to describe cholera as a scourge of God—and he himself died of it. He used to say that anyone dying of cholera was a prey to the curse of God (*Alfazl*). As Qadianis are very averse to the use of the word cholera, they are always ascribing Mirza's death as due to constant motions and vomiting, but not to cholera. Mirza's father-in-law, Mir Nasir Nawab, who was an eye-witness to Mirza's death says that while Mirza's condition became

y critical he was called to his bedside, and Mirza said to him that was suffering from epidemical cholera and after that he could not speak anything clearly (Hayat Nasir Page 14).

PRELUD TO PROPHETHOOD (Mirza's letters, volume 1 Page 32)

Mirza says that prophets came to lead people from one religion to another, one Qibla to another Qibla, cancel some commandments, and promulgate others. In another book ('Ayina Kamalat-e-Islam', page 344). Mirza says 'For one who claims to be a prophet, it is essential that he must believe in the unity of God, claim direct revelations from Allah, preach and proclaim it to the people, and gather a following (Ummat) who would believe in him and in his book as a revealed Book'. Here is an interesting extract from Mirza's Book 'Hamamatul Bushra', page 34, "Our prophet Muhammed (P.B.O.H.) is called the 'last of the prophets' and the prophet has said, 'there will be no prophet after me'." Now if we believe in any other prophet after him it will mean the reopening of the gate of revelation which is closed after him. How can any other prophet come after our prophet when the chain of revelation has been snapped for ever after him, and he has been made the "last of the prophets". In another book "Izala-i-Awhami", page 577, he writes, "If God is true, and what he has said about our prophet Muhammed is true, that he is the 'last of the prophets', and many traditions of the prophet confirm it very clearly, and that Gabriel is restrained from taking any message of God to anyone after him, if all these things are correct, then nobody will come after him as a Messenger". In another book 'Kitabul Bariyyah', page 84, Mirza writes, "The prophet repeatedly said that there would be no prophet after him and nobody has any doubt about the authenticity of the tradition". And the Quran, which is absolute truth, says, "He is the Messenger of God and the last of the prophets". It states quite positively that there will be no prophet after him. In yet another book 'Izala-i-Awham', page 761, Mirza says "The holy Quran does not allow the advent of any other prophet after the 'last of the prophets', whether such a messenger be old or new, as the messenger gets his knowledge of religion through Gabriel and the gate of revelation has been closed for ever after our prophet, so there can be no prophet without revelation". In so many other books, such as 'Ayyam-i-Sulh', 'Hamamatul Bushra', and in his pamphlets he has always confirmed the holy prophet Muhammed to be the "last of the prophets". He further says "In this respect his belief is just in conformity with the belief of the generality of the Muslims". Once he confirmed before a gathering of Muslims in Jama-Masjid, Delhi that anybody who does not believe prophet Muhammed to be the "last of the prophets" is an unbeliever, irreligious and an outcast. (Mirza's written statement, dated 23rd

October 1892). He further says in 'Izala Awham', page 577, "after prophet Muhammed if revelation is taken for granted, an' Gabriel brings down even one single sentence as revelation, and then keeps quiet, this also is against the Quranic description of our prophet as 'last of the prophets', as revelation and prophethood are conditional to each other. This sort of reopening of revelation is against the very nature of the 'last of the prophets'." In another pamphlet 'Ishtihar-i-Mirza', dated 20th Saban 1314 Hijra, Mirza declares that he sends down his curse on anyone claiming prophethood (after our prophet), but he believes in the inspiration of saints which one gets by meticulously following the way of the prophet.

"Anybody who accuses me of anything more than this is not at all God-fearing and honest. In short, I am not claiming prophethood, but only sainthood and revivalist-hood" (Mujaddediyat).

Then Mirza says that God communicates with and addresses his friends (saints—Awlia Allah) among the followers of the prophet. But they are not, in fact, prophets as God has perfected Islam in every way. (Mawahibur Rahman, page 66). He says, "I have no claim to prophethood, it is your misunderstanding. It is not necessary that those who claim to receive inspiration should turn into prophets. I am a follower of Muhammed and fully obey Allah and his prophet. I do not name my symbols as miracles, rather these are karamat—freaks of nature, - which are achieved through obedience to Allah and adherence to the way of the prophet" ('Jang Muqaddas, page 67. Mirza G.A.).

MIRZA PAVES THE WAY TO PROPHETHOOD

Mirza writes in 'Siraj-i-Munir', pages 2-3, "It is a fact that the inspirations that this bondsman of God receives describe him constantly as prophet and Messenger, but it is not used in literal sense. This is just a figurative term of God, and that is why such words are used. I confess that no prophet in the real sense of the term shall come after the prophet, it may be new or old. The holy Quran disallows such advent of prophets. But God has every right to address some inspired persons with such words as prophet or Messenger in a metaphorical sense". (Siraj-i-Munir, pages 2-8, by Mirza G.A.). Mirza further says, "The position is that this humble being receives inspirations continuously for the last 20 years, and on many occasions I am addressed as prophet and Messenger, but anybody who thinks that it actually means prophet or Messenger is wrong. I would ask my followers not to use such words about me in their day to day conversations as it will open the flood-gate of mischief". (Sermon of Mirza in Alhakan 18th August, 1899).

Mirza says in Shahadatul Quran, page 28, "Our prophet is the 'last of the prophets', and no other prophet will come after him, that is why addressees (Muhaddathin) are considered as officiates of prophet". Be it noted that Mirza coined or used strange words to mark out his changing phases. In religious lore Muhaddith means a traditionalist—one well versed in the knowledge of traditions of the holy prophet (P.B.O.H.). Here Mirza used the word Muhaddath—an addressee of God. Yet in another book he says, "I am not a prophet, rather I am an addressee (Muhaddath) of God, and a communicator with Him so that I could revive the religion". (Ayena Kamalat, page 383 by Mirza G.A.). In 'Hamamatul Bushra', page 96, he says, "I never claimed prophethood, nor did I tell them so, but they made haste and misunderstood me. I told them nothing else than what I have written in my books that I am an addressee, and that God communicates with me as with addressees". In the same book at page 99, he says, "People did not understand me and said that I have claimed prophethood, but God knows that they are absolutely false and there is no trace of truth in it, nor has it any reality. What I said was that in an addressee all the ingredients of a prophet are found, but in an abstract sense and not in the real sense". Hence an addressee is a prophet in an abstract sense, and had it not been for the closure of the door of prophethood he would have become a prophet too. In 'Izala Awham', page 421, he says, "I am laying claim not to prophethood, but to an addresseeship which is put forward at the behest of God. And there is no doubt about it that an addressee has in him the ingredients of prophethood. If an addressee could be called a figurative prophet or an abstract prophet, it does not mean that it entails claim to prophethood". In page 569 of the same book, he says, "An addressee is a messenger among the followers, and an incomplete prophet also. He is a follower in the sense that he follows fully the way of the prophet and gains light from the light of his prophethood. That is the way God deals with him as with the prophet. An addressee has a status of an intermediary between the prophet and his followers. He is a perfect follower as well as a prophet. And it is essential for an addressee (Muhaddath) that he should be like a counterpart of a prophet, and he gets the same name as that of a prophet". (Izala Awham, page 569, by Mirza G.A.). Further, he says in "Tauzih Maram" (page 18), "There is no doubt that this humble being is ordained by Allah to be an addressee, and an addressee is also a sort of prophet—though not a very perfect prophet, but in a partial way, because he communicates with God. Unseen things are disclosed to him. And like revelations of prophets and messengers his revelations are also safeguarded from any interference by Satan. He is taught the core of religion, and is ordained just like a prophet. It is his duty like that of a prophet that he should publicly proclaim

himself, and his rejectors be considered worthy of punishment. The meaning of prophet is nothing except that the above qualities be found in him". In 'Tatimma-i-Haqiqatul-Vahi', page 68, Mirza writes, "To say that I have claimed prophethood is the height of ignorance and folly and it is exceeding the bounds. O fools! the meaning of my prophethood is not that I have compared myself to the prophet (may God forbid) or that I have brought a new religion. What I mean by my prophethood is that there is abundance of communication with God, and address by Him to me. This is achieved through obedience to the way of the prophet (P.B.O.H.). You also believe in communication and address, this is a mere wordy battle, that is when you call a thing communication and address, due to its abundance, I call it under order of God, prophethood". In 'Izala-i-Awham', page 701, he writes. "The Promised Messiah who is to come will have this symbol that he will be a prophet of God, that is he will receive revelations from Allah. But here it does not mean a perfect prophethood, as the last seal has been attached to the perfect prophethood. But it means an addressee, who will receive his light from the light of prophethood of Muhammed. And this bounty is especially given to this humble person".

Mirza had to indulge in hide and seek game for a long time. Sometimes under pressure of public opinion he retraced his steps and confined his claim to Messiahship or to a typical or figurative prophet, a counterpart of Messiah (Jesus Christ). In his book 'Brahin-i-Ahmediyah', page 499, Mirza says, "I am just like Christ in nature, and very much resembling him as if we were two parts of one essence or two fruits of a single tree. And to one having keen insight, the difference between the two will seem negligible". Then again he would retrace a step or two and say, "I do not believe in metamorphosis or claim to be Christ, the son of Mary, rather I claim to be a counterpart of him. It is just like an addressee who very much resembles a prophet, as my psychic state resembles that of Christ". (Tabligh Risalat, Vol. 2, page 21).

Then Mirza claims that he is the counterpart of the Promised Messiah, but the Promised Messiah will rise from among his posterity, and that he had received revelation that such Promised Messiah will descend on a white minaret of Damascus which literally means Qadian. Qadian is called Damascus. In 'Kashti-i-Nooh', page 47, he writes, "The mystery is now cleared, that my claim to Messiahship is just what I have been describing in my books". In the same book on page 48 he writes, "This is Christ who is awaited. And in the words of inspiration it is I who is meant by Mary and Christ. It is said about

me, "I will be the symbol" and it is also said about me, "I am the same Christ, son of Mary whose advent was awaited. That adventist is me and to doubt it is sheer unwisdom". Again in 'Kashti-i-Nooh' he says, "First I was named Mary, and I remained and was nursed and brought up in the state of Maryhood for two years. Then just like Mary, the soul of Christ was infused in me and in a figurative sense I became pregnant, and after several years but not more than ten years, by inspiration, I was transformed from Mary to Christ. This is how I am son of Mary, but while writing my book 'Brahin-e-Ahmed', I was not yet initiated into the mystery". In 'Izala-i-Awham', page 698 he says, "Great saints have predicted on the basis of their enlightenments that the Promised Messiah will come by the 14th Century (Hijra) or the 20th Century A.C. and his advent will no longer be delayed . . . So there is none except this humble person to claim that status". Again on page 683, he says "for the last thirteen hundred years nobody has claimed the status of 'The Promised Messiah' except this humble being". In 'Tohfa-i-Golarviah', page 110, he writes, "I have many resemblances to Christ. As for example the birth of Christ has an extraordinary thing about it so it is with me. I was born a twin myself along with a sister—which is a rare occurrence". Then he very emphatically says in 'Tohfa-i-Golarviah', page 195, "This is my claim that I am the Promised Messiah about whom there are prophesies in all the holy books".

MIRZA RAISES HIMSELF TO PROPHETHOOD

Mirza now takes the next step towards furthering his claims of prophethood. He says in his 'Chashma-i-Masihi', page 41, "If a follower gets the honour of revelation and inspiration and prophethood due to obedience to the prophet, and he is graced with the nomenclature of prophet that does not violate the seal of the prophet, as he is only a follower and is nothing by himself, and his accomplishment is the accomplishment of the prophet he follows, he is called not only prophet but is also called follower. But no such prophet will come who will not be a follower also". In 'Izala-Awham', page 578, Mirza says, "That none can be the 'last of the prophets', but such a prophet who gains light from the light of the prophet and is not a perfect prophet or in other words is an addressee. As due to obedience to, and merging with, the prophet, he is a part and parcel of the 'last of the prophets' in the same way as a part is a component of the whole". There are scores of such interpretations put forward by Mirza in order to justify his claim to prophethood. In 'Haqiqatul Vahi', page 153, Mirza says, "What I mean is that prophethood is not an isolated status that when one attains it he becomes prophet. Rather, the real fact is, as I have proved by quotations from the Quran, that prophethood is

the last stage in the progress of a human being. Any person who progresses from a lover of God, to a saintly being and a martyr, and from a martyr to a confirmier and finally becomes initiated into the mysteries of God, he becomes a prophet". Then Mirza goes on expounding the theory of progressive attainment of prophethood by various arguments and interpretations and says in 'Risala Khatme Nabooowat', page 10. "During the last 1,300 years nobody claimed prophethood just in deference to the great position of the prophet, but now that people have become seasoned in their belief of 'last of the prophets' and now if anyone comes forward as a prophet it does not affect in the least the great position of the holy prophet. Therefore, the word prophet is now allowed to be used for Messiah". In 'Haqiqatun Nubuwwat', page 272, Mirza is quoted as saying. "To me any religion that has no continuity of prophethood is a dead one. We call Judaism, Christianity and Hinduism as dead religions just because they will have no more prophets. If Islam is also of the same nature then what is the distinction between them and Islam? Mere true dreams do not suffice, even cobblers and scavengers may have true dreams. There must be communication with, and address from, God and these must contain prophesies. I am having revelations for the last several years, and many symbols from God have testified to their truthfulness. That is why I am a prophet. There should be no secrecy in conveying the truth". In 'Akhbarul Hakani', page 231, dated 26th February 1901, Mirza, the Promised Messiah, said, "God has established a chain of shadow-prophets among the followers of the prophet " "There is every possibility, of another prophet also coming after Mirza (letter of Mian Mahmood, dated 29th April 1927), but future prophets would attain that status by obedient submission to Mirza, the Messiah, the shadow-prophet, the prophet." The 'Akhbarul-Fazy' of the 12th June 1928, states. "The 'last of the prophets' do not preclude the possibility of the advent of prophets. Great prophets will rise from among the followers of the Promised Messiah, i.e., Mirza". Mian Mahmood Ahmed says in 'Anwar-i-Khilafat', "They think that God's treasure has been exhausted. Such conception means that they do not properly understand the weight and might of God. There is no question of one prophet— thousands of prophets shall rise" (Anwar-i-Khilafat, page 62, by Mian Mahmood Ahmed).

Mirza Ghulam Ahmed's successors, his sons and followers all regard Mirza as a full-fledged prophet. And in this belief hundreds of quotations could be cited from the writings of Mirza's successors who lay very great emphasis in regarding Mirza as prophet, and honour him as such in every respect as the generality of the Muslims honour the holy prophet Muhammed and invoke Allah's salutations on him. Mirza's books are given the status of revealed books and he is spoken

of as "Ahmed Alaihessalam" (Ahmed—Peace be on him) as is the general practice of the Muslims while referring to the holy prophet Muhammed (P.B.O.H.). (*Vide 'Resala Ahmedi'*, Nos. 5-6).

MIRZA'S REVELATIONS

Mahamood Ahmed, son of Mirza and his successors exhort Mirza's followers to read Mirza's revelations with due veneration and belief. Mirza says in 'Haqiqatul Vahi', page 391. "I have received so many revelations that if all are written down they would fill about 20 volumes."

RELIGION OF QADIAN

'Akhbar Alfazal Qadian', Vol. 22, No. 93, dated 3rd February 1936, states, "Allah revealed this last truth in the desolate land of Qadian, and chose the Promised Messiah who was of Persian descent, for this great task, and said, 'I shall spread thy name to the corners of the world, and shall protect thee from forceful onslaughts, and the religion that thou hast brought shall be made to prevail against other religions by virtue of symbols and arguments, and that its supremacy shall remain till the end of the world'."

MIRZA'S UMMAT (FOLLOWERS)

Sayings of Mirza in 'Alfazal', 26th January 1916: Mirza said, "The Messiah was a mere Messiah, that is why his followers went astray and the religion of Moses lost its continuity. Had I been a mere Messiah, the same fate would have overtaken me, but I am a Mehdi (The Guide) and a revealer of prophet Muhammed. Therefore, my followers will be split into two groups. One of those groups will follow me as only Messiah and will perish and the other will follow me as Guide".

COMPANIONS OF MIRZA

'Alfazal', Vol. 24, No. 64, dated 13th September 1936 states, "Those who saw Mirza the prophet, in his lifetime and followed his religion called Ahmediat, or Mirza saw them, shall be called companions . . .".

MIRZA'S SHARIAT (WAY OF RELIGION)

Mirza writes in 'Arbai'en', page 7, "What is Shariat? I have given some commandments for 'Do's' and 'Dont's' and have prescribed laws for my followers". Then in 'Hashia-i-Arbai'en', No. 4, page 7, he says, "My Shariat is named 'Ark of Noah'—that is salvation for the whole world".

CRUSADE (JEHAD)

In 'Arbai'en', No. 4, page 15, Mirza says, "In my time that is 'The Promised Messiah's' crusade is totally banned".

CLAIM OF SUPERIORITY OVER ALL SAINTS

"Islam has had thousands of saints and friends of God, but none of them was the Promised Messiah, but the one who was to come, that is me, 'The Promised Messiah'." (Tadhkera Tus Shahadatain' by Mirza G.A., page 29).

SUPERIORITY OVER PROPHETS

Mirza's son, Bashir Ahmed says in 'Kalematul Fasal', "It was not necessary for the previous prophets to have all the qualities in them which were given to the holy prophet Muhammed (P.B.O.H.). The previous prophets were given qualities in accordance with their needs and capabilities. Some had those qualities in larger degree, some in lesser degree. But the Promised Messiah got his prophethood of the holy prophet Muhammed (P.B.O.H.) and became fit to be called a shadow-prophet, and to be placed at par with the prophet".

CHOUDHURY ZAFRULLAH KHAN, BAR.-AT-LAW

Sir Zafrullah Khan in his poem in 'Paigham-i-Sulh', the official organ of Qadianis, invokes Allah's peace and salutations on prophets, Ram Chandra, Krishna, Buddha, Zoroaster, Confucius, Abraham, Moses, Christ, Muhammed (P.B.O.H.). Mirza Ghulam Ahmed, and Baba Nanak. He puts all the founders of different religions in the category of prophets, and makes no distinction between them.

Sir Zafrullah Khan is so staunch in his belief that all non-Ahmedis are "Kafirs" that he carried out the order of Mirza Ghulam Ahmed Qadian, both in letter and spirit, not to offer funeral prayers of non-Ahmedis. Even during the funeral of Qaid-e-Azam Muhammad Ali Jinnah, the Founder of Pakistan, Sir Zafrullah Khan, who was present on the occasion, did not offer his funeral prayers, although he was the Foreign Minister of Pakistan.

HISTORY REPEATS ITSELF

Mirza says in 'Khutba Ilhamia', page 16, "No doubt God made me Adam, and endowed me with everything and made me counterpart of prophet Muhammed, the 'last of the prophets'. The mystery of it is that God intended from very eternity that He will create this Adam, who will be the last of the successors, as He created Adam in the

beginning who was first vice-regent of God, and this was all done to complete the circle of sequence, as a circle meets at the starting point."

CLAIM TO PROPHET'S CHARACTERS

In 'Dhikre-i-Habib', Sardar Misbahuddin describes the character of Mirza as one of his great miracles. There is no comparable high character to be found anywhere except in the character of the prophet Muhammed. Akhbar Alfazal Qadian describes Mirza as prophet Muhammed himself, and further says that he is Muhammed in the role of the messenger of God ; and Mirza's companions are described as companions of Muhammed—the messenger of God.

MIRZA IS AHMED

The Quran describes prophet as the one whose name will be Ahmed. Mirza claims that he is Ahmed, the one prophesied by Christ. Mirza's son, Mian Mahmood says in 'Anwar-i-Khilafat', "It is my belief (Iman) that Mirza the Promised Messiah is Ahmed". Mirza writes in his book 'Arbai'en', page 17, "Christ prophesied the advent of Ahmed, and Moses that of Muhammed. Moses prophesied the advent of Muhammed who was majestic like him, and Christ prophesied the advent of Ahmed who was serene like him, who never took part in any quarrels or wars. Each one prophesied the advent of his perfect counterpart. Believe this and you will be saved from the snares of evil of each and every deceitful person, and you will attain salvation". ('I'ajazul Masih' by Mirza G.M., page 124). Mirza further says in 'Arbai'en', "Listen, this is no time for the disclosure of the qualities of the majesty of Muhammed. Now the majestic aspect has no duty to fulfil, it had done and discharged its duty. Now there is no more tolerance for the rays of the sun. It is the serene light of the moon that is required. And it is in the form of Ahmed. It is the time to disclose the accomplishments of character".

PRAISE FOR MIRZA

"My lord has named me Ahmed, so praise me and do not abuse me ; do not fall into the last degree of despair. Anyone who praised me in every way, he did a truthful thing and did nothing untruthful. Anyone who belied this narration, he spoke lies, and incurred God's displeasure" ('Khutba Ilhamia', page 20 by Mirza G.A.).

QURANIC INTERPRETATIONS

Mirza had interpreted Quran in various ways to suit his claim. In the commentaries of the holy Quran, the followers of Mirza have

also adopted the same interpretative method. Wherever there is any reference to some future event it is all applied in favour of Mirza. Such examples are many and varied. The whole Quran is allegorically interpreted and distorted out of context to suit the whims of Mirza.

SYMBOLS OF MIRZA'S PROPHETHOOD

Mirza in 'Tajaz-i-Ahmedi', page 71 says, "It was only the eclipse of the moon that was revealed as Muhammed's (P.B.O.H.) symbol of prophethood, but for me both eclipses of sun and moon were revealed. Who will now disbelieve in me?"

MIRZA'S DAUGHTER

"Today on 7th June 1915 Ummul Hafiz the daughter of God's chosen prophet and the Promised Messiah was married to Mian Abdullah Khan" ('Alfazal', Vol. 2, page 151, dated 10th June 1957). In the same organ on 17th June 1915 Ummul Hafiz is described as daughter of all the prophets.

MIRZA'S TOMB

'Alfazal', Vol. 10, No. 10, dated 18th December 1922 says, "Those who come to the conference at Qadian must spare time to visit the heavenly tomb of the Promised Messiah. Here lies one on whom prophet Muhammed himself sent salutations and it contains the holy corpse of the one on whom fell the reflections of the Mausoleum of the Holy Prophet. Those coming here get the same blessings as at the tomb of the Holy Prophet. Unlucky are they who do not get this benefit of the great pilgrimage of Ahmedism".

MIRZA IS KRISHNAJI AND RUDRA GOPAL

In his 'Tadhkera' Mirza says, "There was a big square shaped throne installed among the Hindus, and I was sitting on it. A Hindu pointing to some one said, 'this is'. Then all the Hindus began tendering rupees, etc. as offerings. Then a Hindu among the crowd said, 'O Krishnaji, Rudra Gopal'." In 'Mukashefat-i-Mirza', page 560, it is said, "Twice I saw in a vision that many Hindus were prostrating before me saying that this is the incarnation, this is Krishna, and they tendered me offerings. Then there was an inspiration, 'O Krishna, Rudra Gopal be glorified, thy name is mentioned in Gita'."

HINDUS ARE ALSO PEOPLE OF THE BOOK

Mian Mahmood Ahmed, Caliph of Mirza Ghulam Ahmed, said that Hindus were also people of the Book, and as such marriage with their womenfolk was allowed.

QADIAN IN THE QURAN

Mirza in 'Izala-i-Awham', page 75, says, "I received a long time back an inspiration : 'We have sent it down near at Qadian'. It was on that very day when my brother Ghulam Qader was reciting Quran sitting by my side—and while reading the Quran he recited the above verse which surprised me, but he showed me the same verse in the Quran which convinced me that Qadian was mentioned in the Quran."

MIRZA'S RELATION WITH GOD

In 'Haqiqatul Vahi', page 86, Mirza says, "You are like my son, O Moon, O Sun ; you are from me and I am from you" (*Ibid, page 74*).

ENGLISH REVELATION

In 'Arbai'en-i-Ahmadiya', page 481, Mirza says, "Once I received revelation in English 'I love you' and then God said, 'I am with you'. He further said, 'I shall help you'. Then He said, 'I can what I will do' then there was a forceful inspiration which shocked me. 'We can what we will do'. It was in such an accent as if an Englishman was speaking standing in my front. Such revelations in English also continued".

REVELATIONS IN CODE

Mirza also received revelations in code words and figures ('Tabligh-i-Resalat' by Mirza G.A., page 85).

SANCTITY OF QADIAN MOSQUE

Mirza describes his Qadian Mosque under revelation of God to be as sanctimonious as Ka'aba, and Qadian, a Sacred land, etc. ('Durre-Thimin'—52 poems of Mirza).

SHADOW PILGRIMAGE

As it is only rich people who can afford to go to Mecca for pilgrimage, so in order to enable the poorer section of Muslims to perform that pilgrimage a shadow pilgrimage is appointed for them at Qadian (Mian Mahmood's address 'Alfazal', 1st December 1932). Mirza in his 'Aienai Kamalat', page 354, says, "It is more meritorious to attend

annual conference at Qadian as it results in greater merits than a supererogatory pilgrimage".

MASJID-AQSA IN QADIAN

Mirza's mosque in Qadian is considered to be the real Masjid-Aqsa and not the one in Jerusalem. On the night of Ascension (Mearaj) the prophet Muhammed (P.B.O.H.) travelled from Masjid-Haram to Masjid-Aqsa, and that mosque is the same one that is in Qadian, situated in the East. This mosque is the centre of the Promised Messiah's blessings and accomplishments and it is a gift from the great prophet Muhammed (P.B.O.H.) 'Alfazal', 21st August 1932.

TIDING TO MIRZA ABOUT MARRIAGE WITH MUHAMMEDI BEGUM

"God gave a tiding to me, 'You shall ultimately marry Muhammedi Begum, daughter of Mirza Ahmed Baig, and they will greatly object to it and will show enmity to you, and try their best to place obstacles in the way, but ultimately that will happen, and God will bring her to you any way. And all obstacles will be removed from your way, and I shall fulfil the promise. There is none who can stop it'" ('Izala-Awham' by Mirza, page 396). This prophesy was confirmed by a prophesy by prophet Muhammed (P.B.O.H.) that He will make her a wife of the Promised Messiah, and that he will have children by her. ('Anjam Athim' by Mirza G.A., page 53). "A God sent opportunity came to me when Muhammedi Begum's father came to me for the favour of signing a paper waiving my claim in a land belonging to Mirza Ahmed's deceased sister. After consulting God, I asked Mirza Ahmed to give his daughter, Muhammedi Begum to me in marriage and in lieu of his consent, I would waive off my claim in the land. Should he refuse, the consequence would be very bad for him and his family. If his daughter was married to somebody else, that man would die in 2½ years' time from the day of marriage, and also he (the father) would die in 3 years' time, and his house would be enmeshed in quarrels, feuds, and penury, and his daughter would have to face great pains and sufferings". (Mirza's Pamphlet, 10th July 1888).

THREAT AND TEMPTATION TO MIRZA AHMED BAIG

"God has sent down a revelation to me to ask Ahmed Baig for the hand of his daughter, Muhammedi Begum and tell him to accept me as his son-in-law and thus get light from my light. God has also asked me to give as gift to Mirza Ahmed Baig that land which he wanted, rather, He said, give him even more land, and show him further obligations provided he agrees to the proposal. This is my

covenant with you (Mirza Ahmed Baig), that if you accept well and good, but if you marry your daughter with anyone else, this marriage will neither prove auspicious for her nor for you ; and you will be pestered with many sorts of pains and troubles ; and as a result you will die in three years, rather your death is near at hand and likewise her husband also will die in $2\frac{1}{2}$ years. This is God's order, do what you like. I have admonished you. Then Mirza Ahmed Baig frowned and went away." ('Ayena-i-Kamalat-i-Islam', page 572 by Mirza G. Ahmed). Then Mirza wrote him a letter in 1304 Hijra reiterating the above proposal with all its concomitant threats and temptations. Mirza wrote several letters to different parties for intervention and for prevailing upon Ahmed Baig to accept his proposal.

Now Muhammedi Begum was married to another person and all the family members of Mirza Ghulam Ahmed's household backed Mirza Ahmed Baig and took part in getting Muhammedi Begum married elsewhere to one Sultan Muhammed. But Mirza said in 'Manzoor-i-Ilahi' that his inspiration from God could not go wrong, and ultimately Muhammedi Begum would get married to him. Mirza said on oath that such a thing would come to pass ('Anjam Atham, page 223 by Mirza G.A.).

Now when Sultan Mohammed did not die after $2\frac{1}{2}$ years from the date of marriage, Mirza came out with an extension of time and said that before Mirza's death, Muhammedi Begum would have to come to him as his wife. He even said. "If I am false then this prophesy will not be fulfilled and I will die". 'Anjam Atham', page 31. Then Mirza Ghulam Ahmed said. "My marriage with Muhammedi Begum was celebrated in the heavens and was delayed on the earth". ('Haqiqatul Wahī', page 133 by Mirza G.A.). "As Mirza proved false by his own admission, excuses and interpretations were put forward. Even Maulvi Muhammed Ali of Lahore faction sought to explain it away by saying that all the prophesies of Mirza should be collectively judged and this single isolated one should not be separately adjudged. We would then see that most of Mirza's prophesies came true". ('Pai-gham Suhū', 10th January 1921). Here was Mirza's Challenge and Criterion for his truthfulness or falsehood and it was oft repeated by him firmly and on oath ; it was put forward as a touchstone to judge his truthfulness. Here Mirza proved false and sadly failed. This is one of the bold and outstanding challenges that Mirza threw, and was taken up by the generality of Muslims to prove the bogus and false nature of his claim to prophethood. Here he was caught in his own snare.

MIRZA'S PROPHESIES

Mirza says in his Pamphlet of the 10th July 1888, "Let it be known to unbelieving persons that my truthfulness or falsehood will be judged by my prophesies. There is no other touchstone for it". This touchstone proved Mirza to be a false claimant to prophethood in his own words.

QADIANI EXAGGERATION

Mirza in his 'Resala Tohfatal Hind', page 8 says, "God has filled the towns of Punjab and Hindustan with his followers and in a few years their numbers increased to over a hundred thousand". In 'Tabligh-i-Resalat', dated 7th May 1907, Mirza says "My followers are to be found in various parts of India and they number several lakhs". In 'Tatimatul Vahid', page 117, Mirza says, "God has made me successful in every way. I am thankful to God that nearly four hundred thousand persons have embraced my faith". Mian Mahmood Ahmed, Caliph of Qadian says in 'Alfazal', dated 26th June 1922, "Our community now consists of about four to five hundred thousand, and those following the faction party of Lahore must be not more than one thousand".

CHALLENGE OF KHAJA HASAN NIZAMI ABOUT QADIANI FOLLOWERS

Khaja Hassan Nizami, a known Sunni Divine of Delhi, challenged Mian Mahmood Ahmed, Caliph of Qadian to produce a list of twenty thousand followers of Mirza, let alone four hundred thousand. According to Khaja Hassan Nizami, the Qadiani Community did not exceed eighteen thousand persons ('Paigham Sulh', Lahore, dated 6th February 1915). The census report of the Government of India gave the figures of Qadiani in the Punjab as only fifty-five thousand, and the rest of India it may be about twenty thousand making a total of seventy-five thousand ('Paigham Sulh', Ahmedi faction, Lahore, dated 2nd June 1934). After constant and vigorous propagation, the Qadianis could get only seventy-five thousand adherents all over India. This figure was always bloated to several hundred thousand—sometimes even to five million.

LOYALTY TO THE BRITISH GOVERNMENT

In 'Tohfa Qaisariyah', page 10, Mirza says, "I am enjoined by God to sincerely obey the beneficent British Government and render it due thanks. Therefore, I and my followers are adhering to this principle.

Moreover, I have written many books in Arabic, Persian and Urdu to inculcate the spirit of obedience towards the British Govern-

ment under whose rule we are comfortably passing our life and propagating our religion, etc.”.

OBLIGATORY CONTRIBUTIONS

In ‘Lauhe Mehdi’, page 1, Mirza ordered his followers to renew their allegiance to him by promising monthly contributions. Those not carrying out the order within three months would forfeit their allegiance and their names would be removed from the list of Helpers (Ansars).

MIRZA’S LAVISH SPENDINGS

Khaja Kamaluddin once told Mirza that whatever excuses he may put forward for his lavish expenditure on cloth and ornaments of his family would not break the ice with him, as he knew all about it. (‘Kashful Ikhtilaf’, page 13). Maulvi Muhammed Ali once wanted the management of charity meals to be supervised by Khaja Kamaluddin and himself so that excessive expenditure could be cut down to the bare needs, as Mirza’s sole supervision and management led to over-spending. (Ibid, page 15). Mirza reacted violently to the above complaints of lavishness and wasteful expenditure by putting up an air of nonchalance and said he did not care in the least for such objections as those who raised such objections were not firm in their belief. He said, “My God will help me, and those will help me who will be inspired by God and by myself. Those who raise objections, they are to me no more than dead insects. etc.” (‘Alhakam Qadian’. dated 31st March, 1905).

KHAJA KAMALUDDIN AND MAULVI MUHAMMED ALI ASK MIRZA FOR ACCOUNTS

These two leading lights of Qadiani movement who later on formed the Ahmedis group of Lahore wrote a letter to Mirza asking him to render accounts of the funds collected from the followers. They said that the expenses on charity meals were not so large, as to absorb the whole amount of the fund. What happened to the rest of the fund? Mirza was very displeased with this sort of criticism of his spendings and used harsh words against the critics as ill-bred and ill-natured, and said that they had no concern with the funds. Anyhow, later on the management was entrusted to Khaja Kamaluddin and others.

HEAVENLY GRAVEYARD

Once Mirza said, “I saw a vision that I have purchased a plot of land, and I was asked to bury the members of my community there: and was asked to name it as ‘Heavenly Graveyard’.” (‘Mukashaf’,

page 23). Mahmood Ahmed, Caliph, says in 'Akhbarul Fazal', dated 19th June 1922. "The Promised Messiah has laid down a condition that only his followers who fully believed in him should be buried in this graveyard. Therefore, non-allegiants should not be buried there. This refers to Lahori Group".

MIRZA'S PRAYER FOR PLAGUE

In 'Haqiqatul Vahi', page 224, Mirza says, "I have invoked God to send down plague. My prayer was granted and plague spread in various parts of the country in an epidemic form".

MIRZA'S PRECAUTIONS AGAINST PLAGUE

As Mirza considered plague a scourge from God, and its prey would be only those who were non-believers in him, or those among his followers who were insincere in their belief. Hence he took special precaution against the spread of the epidemic in his household, and he himself sprinkled phenyle by his own hands in lavatories and drains. He also fumigated his house with fuel-smoke in order to kill the germs. ('Sirul Mehdi', page 59 by his son, Bashir Ahmed). Mirza also shifted his residence from Qadian to a garden yard as a precautionary measure against plague (Mirza's letter, dated 12th May 1905). When several of Mirza's followers died of plague, Mirza came out with an explanation that it was just like the holy prophet Muhammed's followers who died in the crusades. ('Tatimma Haqiqatul Vahi', page 1131). Then he said in the same book at pages 131-33, "The plague was a scourge for others and a blessing for his followers. If one of my followers died of plague, a hundred will enter my fold. Every month plague increases my fold by at least five hundred converts. Hence it is a blessing for us and scourge for the opponents. I am sure the whole country will be filled with Ahmedis. God be glorified that he sent down plague to increase us and destroy our opponents".

Mirza was so much afraid of plague that he wrote to Muhammad Ali Khan ('Maktubat, Volume V, pages 112-113). "In this place plague has broken out. A man gets fever and dies in a few hours. It is only God who knows when this ordeal will be over. When you come down here, please bring me a case of phenyle costing about Rs. 16 to Rs. 20 and also medicine for disinfection". Further, at page 115, he says, "Thank God, my house and your house is free from illness. Ghousan has fever, but I don't think it is plague. Yet she has been turned out of the house, likewise, Master Muhammad Deen had fever and swollen groin glands. He was also turned out. Today a woman guest came from Delhi. She also had fever. I am praying day and night. Please bring me phenyle, disinfectants, and rose water and vinegar."

QADIAN MARTYRS DYING OF PLAGUE

"God forbid, if any of my followers should die of plague he should be considered a martyr and buried without bath and shroud. But people should keep off the corpse, as it becomes poisonous. Only two or three persons should carry the bier and others should remain at a distance. Also, while offering funeral prayers, they should remain at about 100 yards off from it. And in case the graveyard be far off, instead of carrying the funeral bier on shoulders, it should be carried on bullock cart". ('Alfazal'—Mirza's admonition, dated 21st March 1915).

NON-QADIANIS ARE NON-MUSLIMS

Mirza considered all those who did not believe in his Messiahship and prophethood as unbelievers and children of prostitutes ('Dhurriyatul Baghaya'), and their minds were sealed ('Ayeena-i-Kamalat' by Mirza G.A., page 547).

MIRZA'S ABUSES

"They are liars, and are eaters of corpses, like dogs" ('Anjam Atham', page 25 by Mirza G.A.). "My enemies are like pigs of the wilderness, and their womenfolk are worse than bitches". ('Najmul Huda' by Ibid. page 10).

MIRZA'S UNDERTAKINGS

"Mirza was sued under the Penal Code for his threatening prophecies against his opponents and others. He was let off under an undertaking given by him to the Court that henceforth he would not indulge in such prophecies that could be construed as humiliating or invoking curse of God on someone : he would also abstain from praying God to humiliate or curse somebody : nor would he publish such an inspiration involving honour and life of others. He further undertook to instruct his followers to do likewise. He also said that he did not consider Maulvi Muhammad Husain Batalvi as unbeliever (Kafir) and that his creed was not to consider any Muslim as such". ('Tiryaqul Qulub' by Mirza G.A., page 130). The Lahore Ahmedis commented on this : "You Qadianis are not honest in your claims. You forge a prophet on the one hand, and thereby insult our great prophet Muhammed (P.B.O.H.). Whether previous prophets were also under such subjugation of governments that due to their fear they desisted from making prophecies? Whether God's sovereignty is more powerful or men's? The first Messiah preferred crucifixion to that of giving up his call to the truth". ('Paigham Sulh', dated 10th October 1917).

MIRZA'S SERVICES TO BRITISH GOVERNMENT

"A great part of my life has been spent in the service and support of the British Government, and I have written so many books and so many pamphlets on the subject that if they are gathered together they could hardly be contained in even 50 almirahs. I have sent all such books to the countries of Arabia, Egypt, Syria, Afghanistan and Turkey. I always tried to inculcate a sense of loyalty among Muslims towards the British Government" ('Tiryaqul Qulub' by Mirza G.A., page 15). "Mirza's over-enthusiasm which smacked of servility and flattery towards the British Government led even his followers to criticise his action as below the dignity of a claimant to prophethood" (Mahmood Ahmed in 'Alfazal', dated 7th July 1932). Mahmood Ahmed once said. "Such allegations of sycophancy and servility to the British Government were old ones and raised by the Lahori faction, the seceders. We do not care for such criticism". ('Alfazal', dated 19th October 1915).

QADIANIS OPPOSITION TO INDEPENDENCE MOVEMENT

As was traditional, Mirza's Caliphs—successors also did their very best to help and maintain the British Government. Mirza's son, Mahmood Ahmed says, "He spent about Rs. 50,000 on tracts and booklets issued against the Gandhian movement of Independence. He carried out lecture campaigns in support of the British Government and gave constructive suggestions to combat the movement". ('Alfazal', dated 29th January 1935).

QADIANI VOLTE-FACE

"But as soon as the British Government showed inclination towards handing over power to the people of India, the Qadianis took a political somersault and adjusted their angle to the political situation of the day. They gave a hearty welcome to Pandit Jawahar Lal Nehru when he visited Lahore, and enthusiastically participated in his reception. Only a few years ago, the Qadiani Caliph was parading his loyalty to the British Government by opposing every move of the Congress for Independence, and now he was conspicuous in his alignment with the National movement. What a turn-coat policy to suit the changing climate?" ('Paigham Sulh', dated 3rd June 1936).

NON-AHMEDIS (OR NON-QADIANIS) ARE KAFIRS

In many books and pamphlets Mirza has described non-Ahmedis, who do not believe in his Messiahship and prophethood, as non-believers, kafirs, unworthy of salutation. His Caliph, Mian Mahmood

says, "To me all non-Ahmedis are Kafirs" ('Alfazal', dated 26th June 1922). Chowdhury Zafrulla (now Sir Zafrullah) says in 'Alfazal', dated 14th September 1922: "We Ahmedis are Muslims and it is wrong to term us Kafirs. But to the question, whether non-Ahmedis are Kafirs or not? Our reply in a sub-Court as well as in a High Court would be very explicit, we would call them Kafirs".

CONGREGATIONAL PRAYERS CONDUCTED BY NON-AHMEDIS BANNED

"Wait, and do not offer prayers in congregations conducted by non-Ahmedis. This is better for you and will lead to your happiness, and greater glory of your community". (Mirza's admonitions in 'Manzoor Elahi', page 265). Such instructions banning prayers in congregations conducted by non-Ahmedis were off and on issued.

PILGRIMAGE TO MECCA

"Those who performed Haj before the advent of Messiah should again perform their Haj, as having renewed Islam at the hands of the new prophet; the first Haj got violated, and as a confirmed Muslim he should perform the Haj again". ('Alhakam-Qadian', dated 7th May 1934).

MARRIAGE WITH, AND RELIGIOUS PERFORMANCES FOR, NON-AHMEDIS BANNED

This is for general information that Ahmedi girls should not be married to non-Ahmedis (General Superintendent—Qadian).

SEPARATION AND FORMATION OF LAHORE FACTION

After the death of Mirza Ghulam Ahmed in March 1914, under the leadership of Maulvi Muhammad Ali (Translator of the Holy Quran in English) and Khaja Kamaluddin of literary fame, a group of Ahmedis separated from the parent body of Qadian and formed a party of their own at Lahore. Those who believed in Mirza Ghulam Ahmed as prophet and considered non-Ahmedis as unbelievers (Kafirs) had their headquarters at Qadian, and the other group made Lahore their centre. The former is the larger group, but the latter have greater name and fame due to their literary activities. ('Tahrik Ahmadeyat' by Maulvi Muhammad Ali, page 30). The Lahore party believes in Mirza Ghulam Ahmed as the Promised Messiah and Revivalist ('Mujaddid'). And that all those Muslims who reject Mirza Ghulam Ahmed as the Promised Messiah and Revivalist are not to be considered unbelievers (Kafirs), but only liable to account. Likewise,

those Muslims who do not co-operate and support Mirza and keep quiet are also accountable for this sin, but they are not Kafirs. But the Qadian group considered all such Muslims as Kafirs (Ibid, page 30).

MUHAMMAD ALI LAHORI, COMMENTATOR OF THE HOLY QURAN

In his zeal to appear modernist and present Quran in a rationalistic way, Muhammad Ali Lahori joins the company of free-lance commentators of the Holy Quran and gives full play to his wishful thinking in his explanatory notes. In his "rationalistic" interpretations, at several places, he explains away Quranic verses in a queer and quite unrelated way. For instance, in the following verse: "And when Moses asked for water for his people, we said: 'Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking place. Eat and drink of that which Allah has provided, and do not act corruptly, making mischief in the earth' ". (The Cow II—60). The meaning is crystal clear and is indicative of a symbol from God that took the form of a miracle at the hands of Moses. (P.B.O.H.). But this strikes strange and extraordinary to him, so the "rationalist", Muhammad Ali Lahori has rendered it as "Go with your people to the mountain" and explains it as, "God ordered Moses to go to a certain mountain, where he got twelve springs". Thus, an extraordinary event like this is quite simplified and robbed of the element of miracle contained in the event.

Then there is another example of glaring distortion of the following verse: "And (remember), when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding. And we said: 'Smite him with some of it.' Then Allah bringeth the dead to life and sheweth you His portents, so that you may understand". (The Cow II—72-73). This relates to the murder of a man of Beni Israel, and the murderer was not traceable. The heirs of the deceased asked Moses to invoke God to find out the culprit. As a matter of test and trial they were asked first to slaughter a cow, and they were in no mood to do it, but at long last they did it. Then Allah asked them to slice off a portion of the cow and strike it against the corpus of the killed person, and he would tell the name of the killers. But here again this interpretation strikes strange to Muhammad Ali's "rationalistic" mind, so he distorts the clear-cut meaning of the verse and takes it out of its context to explain it away as, "This refers to the killing of a prophet by the Israelites, and it is Christ. The Israelites are portrayed here as being so hesitant even in the matter of killing a cow, but so daring that they had no compunction even in killing a prophet. But Christ was not killed, he was only hanged, and other

criminals who were hanged had their legs broken but Christ was saved his legs and life". Here a past event is taken out of its context by him to prove a later one. Such unrelated comments and explanations abound in Muhammad Ali's commentary of the holy Quran. Anything and everything which is even slightly unnatural or extraordinary is seized upon and attempts are made to "rationalise" it by distortions, and misinterpretations. This is the service rendered to Islam by the Lahori faction. They have also drunk deep at Mirza Ghulam Ahmed Qadiani's fountain-head. It was only factional difference of opinion that led them to secede from the Qadiani main-spring. And in order to build up a separate entity they regarded Mirza as an Addressee, a shadow-prophet, and a revivalist. But Mirza's teachings and writings bear clear testimony to his claim to full-fledged prophethood, notwithstanding the Lahori section's attempts to water him down to "Shadow-hood". These are just a few examples of the misinterpretations, distortions, etc. of the commentaries of the holy Quran by Muhammad Ali Lahori. As a matter of fact, the said commentaries are replete with such irrational, illogical and unrelated instances.

Islam, no doubt, is a religion based on commonsense and reason, or one may call it rationalism. But rationalism, just does not permit wishful-thinking interpreters to interpret the Holy Quran torn and twisted out of context and against the natural run and flow of the meaning conveyed therein:

The rationalism of Islam does not limit and confine the powers of Allah within the laws of nature. No doubt, the whole of the universe does follow the law of nature in the ordinary course. But the Creator of the law of nature does possess the power to reverse its process. And such reverses or freaks of nature did happen at His behest, at the hands of the prophets as symbols and signs of their prophethood, when people called for the same. The real rationalism of Islam is in its teachings about the unity of God, His unparalleled mastery over the entire creation, and its organised and systematic running under the law of nature prescribed by the Supreme Being. The whole creation is subservient to the will of God—call it law of nature, if you want. To entertain doubt about miracles is to cast doubt on the Potency and Might of the All Powerful Allah.

The whole teaching and the Commandments of Islam could be rationalistically explained away, but the rationalism when let loose boomerangs into irrationalism of the first order as has happened with Muhammad Ali of the Lahori faction.

The strange thing about Ahmedis (of both factions) is that their sharp edge of rationalism is blunted while propounding and propagating the irrational teachings of Mirza Ghulam Ahmed Qadiani. His teach-

ings are a conglomeration of inconsistent, paradoxical travesties, yet he is acclaimed a revivalist, an addressee of, and a communicator with, God, and lastly, full-fledged prophet. The Quran aptly describes, "Allah guideth unto His light whom He will". (Light XXIV—35). By mere dint of intelligence none could get light to the right path, otherwise the world intelligentsia would not have turned atheist or polytheist, nor educated persons would have been found doing obeisance to man-made frames of dust and clay, or stone-carved idols. Unless one gets detached from inherited ideals and wrong notions his heart and mind get sealed to the Truth. The Quran says, "And when it is said unto them : 'Come unto that which Allah hath revealed and unto the messenger,' they say : 'Enough for us is that whereon we found our fathers. What, even though their father had no knowledge whatsoever, and no guidance ?'" (The Table Spread V—104). Otherwise how to explain adherence of people of intelligence to absurd ideals and practices of obsolete mythologies or to persons of proved eccentric and melancholic trends?

MIRZA'S THREE PHASES

In the first period which begins in 1880, Mirza appears on the scene as an advocate and preacher of Islam, and as he gains name and fame as a successful controversialist against Arya Samajists and Christian missionaries, he turns into a pamphleteer and an author of books. This period lasts for about 10 years. In the meantime, he develops egoism and progressively becomes more and more self-assertive, and self-centred. In the year 1891 he declared himself to be the Promised Messiah. This is the start of his second phase. Then after passing through process of evolution Mirza in the year 1901, i.e., after a further 10 years declares himself to be a sort of prophet of a lesser degree. As the process of evolution reaches its apex in about another eight years he claims to be a full-fledged prophet. In the words of his son, Mahmood Ahmed in 'Alqaulul Fasal', page 24, "up to the publication of 'Tiryaqul Qulub' (1899 to 1902) Mirza believed himself to be a little superior to Messiah the Christ, and that he was a shadow or incomplete prophet. But later on, God revealed to him that he was superior to Christ in every way, and not an incomplete prophet, rather a full-fledged prophet. Yes, he is such a prophet who got his light from the prophethood of Muhammed (P.B.O.H.). Hence the first two phases of Mirza being evolutionary should be overlooked".

Mirza had to pass through progressive stages in a continuous march towards full prophethood. In the initial stage Mirza felt in himself great resemblance to Christ, then he became a counter Messiah, then turned into Mary, then found himself transformed into "The Promised Messiah".

And to reach the pinnacle of prophethood he had to pass through various phases, i.e., Friend of God (Vali), Revivalist (Mujaddid), an addressee (Muhaddath), metaphorical prophet, honorary prophet, figurative prophet, partial prophet, shadow prophet, intermediary prophet, follower prophet, (Ummati) and at long last Mirza emerged out of the process of evolution as a full-fledged prophet with all its paraphernalias of revelation, communication, etc. And non-belief in him led to Kufr (disbelief). In this third stage Mirza's superiority complex reaches such a lofty height that, let alone friends of God (Awlia), other prophets also become insignificant, especially Christ (whose counterpart he claimed to be), who turns into a mere nonentity. Mirza now gains partial superiority over prophet Muhammed (P.B.O.H.) and becomes himself the prophesied Ahmed of the Quran (Ismohu Ahmed—his name will be Ahmed as prophesied by Christ). Likewise, many tidings of the Quran were appropriated by him as attributes for himself.

CHRONOLOGY OF MIRZA'S EVOLUTION

1839-1840	Birth.
1864-1868	In British Government's service as a Court clerk, failure in Law examination, and resignation.
1877	A criminal case against him by postal authorities.
1880	Publication of Brahine-Ahmadia, Vols. I and II.
1884	Claims to be a Revivalist (Mujaddid).
1888	The start of taking oaths of allegiance by the people (Piri-Muridi) and the announcement of the same.
1891	Announcement about his becoming the Promised Messiah and the Messiah of the Age.
1897	Petition to the British Government; thanksgiving to Queen Victoria on the occasion of her Jubilee; case against Mirza by Income Tax authorities and his absolution; Mirza's house search on suspicion of murder of Pandit Lekhram; and criminal case against Mirza and his acquittal.
1898-1899	Petitions to Lieutenant Governor. Criminal case against Mirza to keep peace and acquittal.
1900	Mirza's fiat (Fatwa) banning religious crusade (Jehad), and war by sword prohibited by order of God. Naming of his followers as Ahmedis and announcement of the same, and instruction to his followers to use this nomenclature in the census.

ings are a conglomeration of inconsistent, paradoxical travesties, yet he is acclaimed a revivalist, an addressee of, and a communicator with, God, and lastly, full-fledged prophet. The Quran aptly describes, "Allah guideth unto His light whom He will". (Light XXIV—35). By mere dint of intelligence none could get light to the right path, otherwise the world intelligentsia would not have turned atheist or polytheist, nor educated persons would have been found doing obeisance to man-made frames of dust and clay, or stone-carved idols. Unless one gets detached from inherited ideals and wrong notions his heart and mind get sealed to the Truth. The Quran says, "And when it is said unto them : 'Come unto that which Allah hath revealed and unto the messenger,' they say : 'Enough for us is that whereon we found our fathers. What, even though their father had no knowledge whatsoever, and no guidance ?'" (The Table Spread V—104). Otherwise how to explain adherence of people of intelligence to absurd ideals and practices of obsolete mythologies or to persons of proved eccentric and melancholic trends?

MIRZA'S THREE PHASES

In the first period which begins in 1880, Mirza appears on the scene as an advocate and preacher of Islam, and as he gains name and fame as a successful controversialist against Arya Samajists and Christian missionaries, he turns into a pamphleteer and an author of books. This period lasts for about 10 years. In the meantime, he develops egoism and progressively becomes more and more self-assertive, and self-centred. In the year 1891 he declared himself to be the Promised Messiah. This is the start of his second phase. Then after passing through process of evolution Mirza in the year 1901, i.e., after a further 10 years declares himself to be a sort of prophet of a lesser degree. As the process of evolution reaches its apex in about another eight years he claims to be a full-fledged prophet. In the words of his son, Mahmood Ahmed in 'Alqaoulul Fasal', page 24, "up to the publication of 'Tiryaqul Qulub' (1899 to 1902) Mirza believed himself to be a little superior to Messiah the Christ, and that he was a shadow or incomplete prophet. But later on, God revealed to him that he was superior to Christ in every way, and not an incomplete prophet, rather a full-fledged prophet. Yes, he is such a prophet who got his light from the prophethood of Muhammed (P.B.O.H.). Hence the first two phases of Mirza being evolutionary should be overlooked".

Mirza had to pass through progressive stages in a continuous march towards full prophethood. In the initial stage Mirza felt in himself great resemblance to Christ, then he became a counter Messiah, then turned into Mary, then found himself transformed into "The Promised Messiah".

And to reach the pinnacle of prophethood he had to pass through various phases, i.e., Friend of God (Vali), Revivalist (Mujaddid), an addressee (Muhaddath), metaphorical prophet, honorary prophet, figurative prophet, partial prophet, shadow prophet, intermediary prophet, follower prophet, (Ummati) and at long last Mirza emerged out of the process of evolution as a full-fledged prophet with all its paraphernalias of revelation, communication, etc. And non-belief in him led to Kufr (disbelief). In this third stage Mirza's superiority complex reaches such a lofty height that, let alone friends of God (Awlia), other prophets also become insignificant, especially Christ (whose counterpart he claimed to be), who turns into a mere nonentity. Mirza now gains partial superiority over prophet Muhammed (P.B.O.H.) and becomes himself the prophesied Ahmed of the Quran (Ismohu Ahmed—his name will be Ahmed as prophesied by Christ). Likewise, many tidings of the Quran were appropriated by him as attributes for himself.

CHRONOLOGY OF MIRZA'S EVOLUTION

1839-1840	Birth.
1864-1868	In British Government's service as a Court clerk, failure in Law examination, and resignation.
1877	A criminal case against him by postal authorities.
1880	Publication of Brahine-Ahmadia, Vols. I and II.
1884	Claims to be a Revivalist (Mujaddid).
1888	The start of taking oaths of allegiance by the people (Piri-Muridi) and the announcement of the same.
1891	Announcement about his becoming the Promised Messiah and the Messiah of the Age.
1897	Petition to the British Government; thanksgiving to Queen Victoria on the occasion of her Jubilee; case against Mirza by Income Tax authorities and his absolution; Mirza's house search on suspicion of murder of Pandit Lekhram; and criminal case against Mirza and his acquittal.
1898-1899	Petitions to Lieutenant Governor. Criminal case against Mirza to keep peace and acquittal.
1900	Mirza's fiat (Fatwa) banning religious crusade (Jehad), and war by sword prohibited by order of God. Naming of his followers as Ahmedis and announcement of the same, and instruction to his followers to use this nomenclature in the census.

1901	Claim and announcement of his prophethood.
1903	Construction of Minaret of Messiah in Qadian.
1904	Claim to be Krishna and announcement of the same.
1905	Establishment of Heavenly Graveyard in Qadian and its announcement.
1908	Reception to Financial Commissioner of Punjab and magnificent feast and gathering ; and death of Mirza of epidemic cholera in a matter of hours.

GROUPS OF AHMEDIS

Mirza had to come across five groups among his followers, viz. :

- (1) The first group sensing Mirza's waywardness dissociated from him in the initial stage.
- (2) The second group who owed allegiance for a time and then seceded due to his bombastic claims about Messiahship and his whimsical nature.
- (3) The third group accepted Mirza as the Promised Messiah but ignored his claims to prophethood.
- (4) The fourth group accepted Mirza as the Promised Messiah as well as a prophet.
- (5) The fifth group accepted Mirza as prophet and took advantage of the same by setting up their own sub-prophets under Mirza.

The last group literally followed the evolutionary phase of Mirza by their claim of sub-prophets. Be it noted that the third and fourth groups are called Qadiani and Lahori, respectively. These two groups are Mirza's right and left hand.

RESUME

The readers by now must have formed their own ideas about Mirza's family background, education, calibre, intelligence, diseased state of health and mind inconsistency in his claims, development of his egoism, his self-centred nature, etc.

Mirza suffered from many diseases, one of which was melancholia. The Universal Home Doctor describes Melancholia as "a type of disorder of the mind in which the outstanding symptom is depression. The bodily health is also affected in this disorder, and the patient looks and feels physically ill as well as mentally sick. The mental picture in melancholia is one of utter misery. Many patients suffer from great anxiety

and often have delusions". Akin to melancholia is hallucination which is medically described as "an imaginary sensation, either of sight or of hearing or rarely of smell; that is, the person who has a hallucination sees, hears, or smells things which have no existence. Hallucinations occur in many disorders of the mind, and are mainly of two types, pleasant and unpleasant. Hallucination of pleasant type relates to hearing which causes the patients to withdraw more and more into themselves in order to be free to indulge in listening to voices, etc.

Mirza in the initial stage comes on the scene as a divine, preacher and propagandist of Islam, and as a follower of the prophet Muhammed (P.B.O.H.). In this capacity he gathers round him a good number of admirers and enthusiastic supporters. He takes full advantage of his name and fame and establishes himself as a saint (Pir) and takes oath of allegiance from people to become his disciples. Then he becomes more and more self-assertive, and puts forward his claim to Messiahship and then passing through a long chain of evolution emerges as a full-fledged prophet.

QADIANIS PROSELYTISM

The Qadianis make much of their missionary activities. They boast of their Islamic missions and their conversion of large number of persons to Islam. The real fact is that since the establishment of Qadianism in 1891 up to 1968 during a period of 77 years, the Qadianis are no more than half a million all over the globe. Out of a total world Muslim population of about six hundred millions, Qadianis are merely .05%. According to Qadianis, all Muslims are Kafirs who do not believe in Mirza Ghulam Ahmed as the Promised Messiah and prophet. The logical conclusion of Mirza's teaching is that he has reduced the world Muslim population of six hundred millions to a mere half a million, and confined them to Ahmedis. Hence, the Qadianis have, in spite of all their boast and bluff, reduced the followers of Islam to an insignificant number. Is this really service, or the greatest disservice to the cause of Islam?

QADIANI DISTORTIONS

Mirza Ghulam Ahmed Qadiani did not dare change or mutilate the text of the holy Quran. This is the miracle of holy Quran that its text will remain unchanged till Doomsday as God has taken upon Himself the task of preserving it intact. But Mirza has distorted and twisted the meaning of the text at scores of places to suit and support his claim to Messiahship and prophethood. And this sort of interpretation is the life-blood running right round through the whole religious corpus of Mirza. Beyond and besides these interpretations, dis-

tortions, and mutilations there is not the least solid ground for any of Mirza's various whimsical claims.

ISLAM OF THE QADIANIS

The logical conclusion of Qadiani Islam is that—

- (1) All Muslims are disbelievers (Kafirs) except the microscopic group of Ahmedis—believers in Mirza Ghulam Ahmed's Messiahship and prophethood;
- (2) All association with Muslims in the following forms is banned, such as—
 - (a) offering prayers in congregation led by non-Ahmedis;
 - (b) marrying Ahmedi girls to Muslims;
 - (c) burying non-Ahmedi dead bodies in Ahmedi graveyards; and
 - (d) saying Assalamo Alaikum (Peace be on you) to non-Ahmedis, etc.

MISLEADING THE MUSLIMS

The Qadianis are very skilled controversialists and special training is given to them to propagate their faith among Muslims and mislead them. They begin the controversy with Christ—whether he is alive or dead? They distort the meaning of the Quran in respect of the end of the worldly life of Christ. The Ahmedis are given liberty to believe Christ to have been born in the usual natural way out of the union of father and mother, or born as a freak of nature, without father, by Mary only ('Al Mahdi', No. 2/3, page 63). Mirza says in 'Chashma Messihi', page 18, "During the rainy season thousands of germs and insects automatically come to life. Adam was born without father and mother, there is no speciality for Christ to be born without father. On the other hand this sort of birth deprives one of several faculties". Now in this respect the Quranic teaching is very clear. It says. "(And remember) when the angels said : 'O Mary ! Lo ! Allah giveth thee glad tidings of a word from Him, whose name is Messiah, Jesus, son of Mary, illustrious in the world and hereafter, and one of those brought near (unto Allah). He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.' She said: 'My Lord! How can I have a child when no mortal hath touched me?' He said: 'So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only : Be ! and it is. And He will teach him the Scripture and wisdom, and Torah and the Gospel' ". ('The Family of Imran'—111-45[48]). Against this very clear Quranic version Mirza's interpretation of the same tantamounts to disbelief (Kufr). There is another blas-

phemy committed by Mirza against Mary. "It is Mary who put off her marriage for a long time, and then at the insistent pressure of the leaders of the community, due to pregnancy, she married. Though people raised objection that, against the teachings of Torah how she could marry when she was pregnant? And why she broke the oath of celibacy? And why she married an already married man Joseph the carpenter? I would say (i.e. Mirza) that these were compelling circumstances, and we should feel pity for her, and not consider her actions as objectionable". ('Kashti Nuh', page 16). Then Mirza says in 'Izala Awham', "Christ worked as a carpenter with his father Joseph for a period of 22 years". Now any person casting aspersions on the chastity of Mary and proving Christ to be conceived out of wedlock, is indeed a very highly cursed man.

As to the end of the worldly life of Christ the holy Quran says, "And because of their saying : We slew the Messiah Jesus, son of Mary, Allah's messenger—They slew him not nor crucified him, but it appeared so unto them, and lo ! those who disagree concerning it are in doubt thereof ; they have no knowledge thereof save pursuit of a conjecture ; they slew him not for certain. But Allah took him up unto Himself. Allah was ever Mighty, Wise " (Women IV—157-159). Here also Mirza's belief is in direct contrast with the Quranic version. The birth of Christ was as extraordinary as was his end of the worldly life. He was raised by Allah to the holy heights.

As to the belief in the "last of the prophets", the Quran says : "Muhammed is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets ; and Allah is aware of all things". (The Clan—XXXIII—40).

Mirza and his followers are in the habit of twisting the meaning of the holy Quran, and interpreting verses in terms of their characteristic ideology. The holy Quran says, "He it is who hath revealed unto thee (Muhammed) the Scripture wherein are clear revelations—they are the substance of the Book—and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say : 'We believe therein ; the whole is from our Lord'; but only men of understanding really heed. Our Lord! cause not our hearts to stray after thou hast guided us, and bestow upon us mercy from Thy Presence. Lo ! Thou, only Thou art the Bestower" (The Family of Imran—III—7-8). According to Ayesha, the prophet recited the above verse and explained that when you see people who leave aside clear revelations and obsess themselves with allegorical verses, consider them to be the people "whose hearts are in doubt" and be careful of them (Bukari). Mirza Ghulam Ahmed's whole

structure of his new fangled religion is based on allegorical verses which allow of dual interpretations. But the real interpretation of the Quran must be in the light of 'clear revelations' and the traditional exposition of the verses by the prophet. Quranic interpretation bereft of "clear revelations" and the expositions of the holy prophet, lead to all sorts of heresy and misrepresentations as in the case of Mirza Ghulam Ahmed and his factions.

CONCLUSION

The above life sketch of Mirza Ghulam Ahmed Qadiani founder of Qadiani religion, quotations and extracts from his books, his claims, his denials, reassertion of claims, misinterpretation of the verses of the holy Quran and fitting them to his self-proclaimed Messiahship and Prophethood, his inconsistencies, are all too evident to require any more proof of his mental state of mind, a melancholic person suffering from mental derangement and haunted by hallucinations.

A LESSON

Mirza and his followers have institutionalised the Qadiani movement into a well-knit society. And this is the mystery of the movement's exertion of influence on the group-members. Their alms, charity, zakat are diverted to the central fund, to be spent under the supervision of central leadership—the Caliph and his council of advisers. Their movement gets support through propaganda literature, weeklies, periodicals, magazines and books issued by the Qadiani centre. The group-members receive directions and advices through these publications.

Any movement, whatever its character, if well organised and institutionalised must give good results. Things centralised become more powerful and exert greater influence than energies dissipated into various directions. As for example, the generality of Muslims have not cared to have central organisations to guide and direct them to better utilisation of alms, charities, poor-dues (zakat), etc. They have tended to become more individualistic and a great chance of collective and corporate living is being lost. The charities are not meant to be sources of beggar-producing machinery, but that is what the irresponsible use of charities has led to. There are many smaller groups of religious societies, leave aside their nature, such as Khojas, Bohras, and among non-Muslims, Aryas, Sikhs, Parsis, etc., who are deriving full benefit of their charities by diverting them to central funds, and using them in an organised manner and to the best advantage. Much good could have been achieved if the Muslims would leave off their individualistic approach to various problems confronting them and set up

country-wise, province-wise or even town and city-wise organisations calling them "Baitul Mal" or whatever they like and divert their charities to useful channels such as—

- (i) bursary to poor students ;
- (ii) upkeep of orphanages or orphans ;
- (iii) free primary and secondary education to poor students ;
- (iv) upkeep of widows and old and aged unemployed persons ;
- (v) home industries for the benefit of the poor and needy persons ; and
- (vi) maintenance of schools, industrial homes, etc.

To the above objects many more could be added according to the needs of the times.

A religious foundation presided over by Shaikhul Islam assisted by a council of 'shura' (advisers) is a pressing need of the time in various countries or parts of the countries. But such a foundation or establishment to be really useful and effective must be run on business-like lines. The workers must consist of well paid staff, whose duty it would be to devote their time and attention towards promotion of the objects and aims of the establishment. This may look like a beautiful dream ; but if really worked out it could achieve miraculous results.

The European societies have adopted the system of collective and corporate life and are achieving results which we daily see, admire and marvel at. They have given up individualistic approach to these problems to which we are still clinging as something sacrosanct. Unless this attitude is changed and principles of collective life are adopted we shall go on lagging behind in religious and social spheres.

Our new generation is not receiving primary and basic education in religious knowledge. They are becoming more and more bereft of spiritual heritage and yielding ground to secularism. For Muslims to be merely secular and mundane, and lose sight of the spiritual aspect of life means a degeneration into a purely animal life. They will neither understand their religious duties nor their responsibilities, but will become full-fledged westernised beings. They will consider everything in terms of physical pleasure, and enjoyment of life. This trend could only be arrested by doing things that would reverse the trend before it is too late.

If our modern children are to be trained in English or any other language of the country of their adoption then religious books for primary education should be prescribed and prepared in that language as text-books for schools to be run by religious foundations. The education in these schools should be such as could be easily adjusted

with the Government prescribed curriculum. The religious grounding in these schools should be so strong that the boys would turn out to be really pious and religious in their future life.

Are Mirzais Muslims ?

This question does not arise. They call themselves Ahmedis. They do not claim to be Muslims in terms of the belief of the generality of the Muslims. Their Islam is based on the teachings of Mirza Ghulam Ahmed of Qadian. A faction of them call themselves Qadiani Ahmedis and the other faction call themselves Lahori Ahmedis. God has given us the name of Muslim—*vide* Quran. He hath named you Muslims (The Believers—XXIII—78), whereas Qadianis have adopted the name of their own choice to distinguish them from the main body of the Muslims. They are followers of a sort of hybrid religion called Ahmединism or Ahmadi Islam differently understood and differently interpreted. Hence the Ahmedis are a community quite separate from the main religious body of the Muslims.

Lastly, let us pray Allah “Our lord cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo ! Thou, only Thou art the Bestower”. (The Family of Imran—III—8).

BIBLIOGRAPHY

1. Qadyani Madhab, by Elias Barni.
2. Muhammedia Pocket Book, by Munshi Muhammad Abdullah.
3. Translation of the Holy Quran, by Mohammed Ali (Lahori), M.A.
4. Kitabul Bariyyah, by Mirza Ghulam Ahmed.
5. Haqiqatul Wahi, by Mirza Ghulam Ahmed.
6. Siraje Munir, by Mirza Ghulam Ahmed.
7. Al-Istithna, by Mirza Ghulam Ahmed.
8. Jang Muqaddas, by Mirza Ghulam Ahmed.
9. Izala Awham, by Mirza Ghulam Ahmed.
10. Tauzih Maram, by Mirza Ghulam Ahmed.
11. Brahine Ahmadiyyah, by Mirza Ghulam Ahmed.
12. Tohfa Golarviyah, by Mirza Ghulam Ahmed.
and other books and articles, by Mirza Ghulam Ahmed.

APPEAL TO THE MUSLIMS OF THE WORLD

Qadianis are very active in spreading their literature throughout the world. In order to combat them our Majlise-e-Tahaffuze-Khatme Nabuwat is also publishing anti - Qadiani literature in Urdu, English, Arabic, and other languages and presenting the Qadianism in its true colours.

Wherever there are Qadiani centres in your countries, please keep us informed of their activities and also send us your queries for clarification of the same. Also our Majlis appeals to Muslims of such places to establish Majlis Tahaffuze Khatme Nabuwat (Organisation for the safeguard of the finality of Prophethood of Mohamed S.A. W.)

Our Majlis also appeals to philanthropic Muslims to please come forward with donations, also Zakat, charity specifying the same as such. We shall use such contributions in ways allowed by shariat in Combating Qadian fraud and falsehood. Our address is

- (a) Majlise Tahaffuze khatme Nabuwat, opposite Radio Pakistan, Saira Mansion, 20/1 M.A. Jinnah Road Karachi Phone no 71812.
- (b) Majlise Tahaffuze Khatme Nabuwat Pakistan - Tughlaq Road, Multan. Phone no. 73341.

The Gazette of Pakistan



EXTRAORDINARY
PUBLISHED BY AUTHORITY

ISLAMABAD, THURSDAY, APRIL 26, 1984

PART I

Acts, Ordinances, President's Orders and Regulations including Martial Law Orders and Regulations

GOVERNMENT OF PAKISTAN

MINISTRY OF LAW AND PARLIAMENTARY AFFAIRS

(Law Division)

Islamabad, the 26th April, 1984

No. F. 17(1)84-Pub.—The following Ordinance made by the President is hereby published for general information :—

ORDINANCE NO. XX OF 1984

AN

ORDINANCE

to amend the law to prohibit the Quidiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities

WHEREAS it is expedient to amend the law to prohibit the Quidiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities ;

AND WHEREAS the President is satisfied that circumstances exist which render it necessary to take immediate action ;

(73)

Price : Ps. 30

NOW, THEREFORE, in pursuance of the Proclamation of the fifth day of July, 1977, and in exercise of all powers enabling him in that behalf, the President is pleased to make and promulgate the following Ordinance :—

PART I.—PRELIMINARY

1. Short title and commencement.—(1) This Ordinance may be called the Anti-Islamic Activities of the Qadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, 1984.

(2) It shall come into force at once.

2. Ordinance to override orders or decisions of courts.—The provisions of this Ordinance shall have effect notwithstanding any order or decision of any court.

PART II.—AMENDMENT OF THE PAKISTAN PENAL CODE (ACT XLV OF 1860)

3. Addition of new sections 298B and 298C, Act XLV of 1860.—In the Pakistan Penal Code (Act XLV of 1860), in Chapter XV, after section 298A the following new sections shall be added, namely :—

"298B. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places.—(1) Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation,—

- (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as '*Ameer-ul-Mumineen*', '*Khalifa-tul-Mumineen*', '*Khalifa-tul-Muslimeen*', '*Sahaabi*' or '*Razi Allah Anho*' ;
- (b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as '*Ummul-Mumineen*' ;
- (c) refers to, or addresses, any person, other than a member of the family (*Ahle-bait*) of the Holy Prophet Muhammad (peace be upon him), as *Ahle-bait* ; or
- (d) refers to, or names, or calls, his place of worship as '*Masjid*' ;

shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as '*Azan*', or recites *Azan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

298C. Person of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith.—Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates, his faith, or invites others to accept his faith, by

words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.”.

PART III.—AMENDMENT OF THE CODE OF CRIMINAL PROCEDURE 1898 (ACT V OF 1998)

4. Amendment of section 99A, Act V of 1898.—In the Code of Criminal Procedure, 1898 (Act V of 1898), hereinafter referred to as the said Code, in section 99A, in sub-section (1),—

- (a) after the words and comma “of that class,”, the words, figures, brackets, letter and commas “or any matter of the nature referred to in clause (jj) of sub-section (1) of section 24 of the West Pakistan Press and Publications Ordinance, 1963,” shall be inserted; and
- (b) after the figure and letter “295A”, the words, figures and letters “or section 298A or section 298B or section 298C” shall be inserted.

5. Amendment of Schedule II, Act V of 1898.—In the said Code, in Schedule II, after the entries relating to section 298A, the following entries shall be inserted, namely :—

1	2	3	4	5	6	7	8
“298B. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places.		Ditto	Ditto	Not bailable	Ditto	Imprisonment of either description for three years, and fine.	Ditto
298C. Person of Quadiani group, etc., calling himself a Muslim or preaching or propagating his faith.		Ditto	Ditto	Ditto	Ditto	Ditto	Ditto”.

PART IV.—AMENDMENT OF THE WEST PAKISTAN PRESS AND PUBLICATIONS ORDINANCE, 1963 (W. P. ORDINANCE No. XXX OF 1963)

6. Amendment of section 24, West Pakistan Ordinance No. XXX of 1963.—In the West Pakistan Press and Publications Ordinance, 1963 (W. P. Ordinance No. XXX of 1963), in section 24, in sub-section (1), after clause (j), the following new clause shall be inserted, namely :—

- “(jj) are of the nature referred to in section 298A, section 298B or section 298C of the Pakistan Penal Code (Act XLV of 1860), or”.

GENERAL,
M. ZIA-UL-HAQ.
President.